The Chaplain

My Prayer

A body with never an ail or an ache,
A sapient mind all wide-awake;
A bit of the big world's work to do,
With plenty of time for a book or two;
A few new friends in the inner fold,
And the power to keep the ones that are old;
A goodly cup of life's sparkling wine,
With nothing of shame on me or mine.
These do I want; but only ask
Two things to fit me for my task:
Courage to stand unwhimpering when
My share befalls of the ills of men;
Grace so to live that there may be
Some few to thank my God for me.

Robert Freeman

(Used by special permission)

FEBRUARY 1948 THE CHAPLAIN VOL. 5 NO. 2

Published by

GENERAL COMMISSION ON CHAPLAINS

122 Maryland Avenue, N.E.
Washington 2, D. C.

All contents copyrighted, 1948, and may not be used in any way, except by chaplains, without permission

T. A. Rymer, Director
Delmar L. Dyreson, Editor

Editorial

Shoe-Leather Chaplaincy

"The Kingdom of God does not come by eloquent sermons, advertising or organization," says the Rev. J. Ray Houser, pastor of St. Mark's Church, Williamsport, Pa., in speaking of "a face-to-face shoe-leather ministry by both pastors and laymen. It depends upon a host of shepherds willing to ring door bells and climb stairways to find the people."

For the spiritual shepherd in uniform the shoe-leather ministry cannot be too highly commended.

It is not news to chaplains that men like to be visited at favorable times while on duty, providing, of course, that the chaplain is personable and temperamentally fitted for his work. (It is presumed that all chaplains on duty possess these qualities since it is understood that chaplains' schools screen out those who do not thus qualify.) But even though these qualities are present a-plenty, it is not thereby guaranteed that they will be liberally used. Human nature being what it is, the *armchair chaplaincy* is a temptation—or could be a temptation to most of us. The ward room, the state room, the office in the chapel or at headquarters are poor substitutes for the upper and lower decks, the carpenter and paint shop, the engine room, the hangar, the rifle, mortar and artillery ranges, the drill field, the landing craft, the cold soggy beaches, the hang-outs of the perennial kp's, the guardhouse and the sick wards.

A minister who when asked why he did not make pastoral calls replied, "They know where the church is. If they do not want to come, let them go to hell." The tragedy of such a situation, it seems to us, far exceeds the bad taste of the remark.

There is one point at which we disagree with Mr. Houser. We believe that the Kingdom of God comes by eloquent sermons, advertising, organization *and* the face-to-face shoe-leather ministry. Deep sincerity, constant diligence and a lively sense of humor used with efficient working methods do produce spiritual enrichment of the chaplain's flock.

The chaplain will know too when he "clicks" with the members of the command for in the services men are usually frank in their responses. It is a great thrill to have them say "Come and have chow with B company tonight. We know you're tired after that long hike." Or, "Padre, we found a straw stack and while you were doing your other work we made a bed for you. It's all ready."

These are but a few of the outward evidences of the inner heart-warmings which take place as a result of the face-to-face shoe-leather ministry

TEXT: *"Pilate saith unto him, What is truth?"*—John 18:38

When We Cannot Be Neutral

By Thomas Franklyn Hudson, D.D.
(Minister, Westminster Presbyterian Church, Portland, Oregon)

Dr. Hudson's sermon, "The Modern Minister's Temptation," appeared in the March, 1947, issue of THE CHAPLAIN.

I SUPPOSE no man would ever be more surprised than Pontius Pilate to come back today and discover the verdict of history upon him. After all, he was the fifth Roman procurator of Judea, Samaria and Idumea. Each year at the Passover season the same difficulty occurred. The Jews, always rebellious under the iron heel of Rome, became even more riotous and verbose. So each year during the Passover season Pilate would bring a cohort of soldiers from Caesarea and station them in the tower of Antonio, so that they might be available if these unpredictable Jews resorted to excessive violence. These noisy Jews were ever a turbulent factor, but at this holy season of their there was always the possibility of open rebellion. Pilate had to be prepared.

This year it was a young teacher from Nazareth who seemed to be the chief cause of their unhappiness. Oh well, he would examine him and see what the difficulty might be. He seemed to be but a young man, possibly not much more than thirty years of age, to the older Pilate. His hands seemed to be callous. Oh yes, someone had said that he was a carpenter. But he was claiming to be the King of the Jews! After asking several questions to which he failed to receive any satisfying answers, the mighty Pilate shrugged his shoulders with the cynical question, "What is truth, anyhow?" He was bored by these petty difficulties and followed his usual procedure of trying to find someone else upon whom to push back the responsibility.

But it was necessary to make some sort of decision, so after he had made it and had turned Jesus over to be crucified, the great procurator called for a basin of water and washed his hands. In effect he said, "I am certainly free of any responsibility. I don't find any fault in this man. If you want to crucify him, then the sin of his death rests upon you and your children. As for me, I keep the middle ground. I don't take sides either with this individual or with the noisy mob." So, satisfied with himself and with his decision, Pilate went back again to the comforts of his palace where he might enjoy the more pleasant pursuits of his high office.

Can't you understand the feelings of Pilate? Is it fair to condemn him too much for what he did? Are we being just when we place him in the same category with Judas, who betrayed Christ, and with Annas and

Caiaphas, who instigated the plot? Haven't we been a little too severe with Pontius Pilate? The answer is that Pilate deserves all of the guilt and criticism that history has assigned to him, and the reason for this is that there are some things with which we are confronted in life in which we cannot possibly be neutral except to our everlasting condemnation. Let us look at some of them for a few moments.

The first thing toward which we cannot be neutral is the truth. When you and I come face to face with ultimate truth, we must either accept it or reject it. Indifference and neutrality are impossible. Truth demands either rejection or allegiance. So I bring this question of Pilate's —"What is truth?"—before you not primarily to recondemn the Roman procurator, but to help you to understand that there have been millions of Pilates since his time.

What is truth? How many people today know what truth is? One of the outstanding characteristics of our modern age is its lack of convictions and conclusions. We have been so indoctrinated with the necessity of keeping an open mind and a critical mind and an inquiring mind that we have formed no basic convictions by which to live. As Dr. William Thompson Hanzsche says, "We listen to forums and round table discussions and come away tolerant towards every theory and having no deep commitment or conviction about anything."

Now, of course, it is perfectly true that the spirit of scientific inquiry with which we began the closing part of the nineteenth century has done a great deal in ridding us of a large number of false ideas which were encumbering intellectual life in days gone by. But the trouble is that the spirit of research has made our thinking become hypercritical until in some circles it is considered passé to accept anything. Probably there were never more books published in any previous period of history. There is practically no finality, no solid ground in any of these writers' volumes. A hundred years from now scarcely any of the literature that has been produced during these years of confusion will survive at all.

Yes, we are living in a time when there are a lot of voices crying in the wilderness, but not many sure ones. We are living in a time of severe criticism, searching, and inquiry. But the mark of an educated man seems to be that he never believes in anything, that he must always have an open mind about any new fad or fancy that comes along. How like the attitude of Pontius Pilate! Pilate had looked upon the incarnate Truth, and he knew in his heart of hearts that he was face to face with a Person who saw and knew the truth. But the pompous Pilate washed his hands in an egotistical demonstration and went back into his luxurious palace, priding himself on his neutrality and his indifference. How many of us try to do the same thing when we are confronted with truth?

The second thing toward which you and I cannot be neutral is duty —responsibility. Pilate could wash his hands in a basin of water, but he could not wash his soul. History will always regard him, and rightly so, as the one who made the decision that Jesus should be crucified and not released. His wife urged him to let Jesus go. He himself had said, "I find

fault in him." But he tried to shift responsibility to the shoulders of ers. He permitted an angry mob make the decision which was his ponsibility. Poor Pilate, he thought could be neutral about his duty!

las, this was not merely an attie taken by a Roman official in a iod in ancient history. There are ntless numbers today who take the e attitude. Look over the politi- field today. Look at the interna- al picture. What are our "leaders" ng to solve the thorny problems the post-war world? What is be- done to remove the barriers to a manent peace? Mostly, we find one itical party saying that it is all other party's fault. One nation mes other nations for the diffi- ties encountered in straightening the complicated mechanism of the ited Nations Organization. How ical of modern life!

n the field of labor relations, cap- blames labor and labor blames ital. We are probably the most ck-passing" generation the world ever known. How we hate to take ponsibility on our own shoulders. e of the businessmen in this rch recently said to me, "I tell , sir, my principal difficulty is not finding people who are of average lligence or even who possess rage efficiency; the almost impose job I have is getting anyone in organization who is willing to ac- t any responsibility."

also venture to suggest that this he greatest difficulty with modern erican education. We fail to teach young people that they have *re- nsibilities* as citizens. We teach a of subjects, we use the most re- t equipment in visual aids to edu- ion, we call upon the wonders of radio to supplement the old educational procedures, but we do not give our youth the vision which the religion of Jesus Christ could supply. We have spent a lot of money in the United States proving that the teaching of religion in the public schools is illegal, but we have not been successful in impressing upon the minds of our young people that they have a responsibility for making a better world.

Pilate thought that he could wash his hands of his responsibility. Silly man! No person has ever been able to do that. Every one of us must have his share of responsibility and duty. In this critical period of the world's history we must have a generation that possesses the conviction that citizenship entails not what we can get out of the social structure but what we can put into it.

In the third place, we cannot be neutral about religion. Now if you wish to become academic and ask, "Just what do you mean by religion?" I shall remind you of those words of him whom I consider to be the greatest of the Old Testament prophets: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" This is religion in a nutshell. The above statement simply means justice, fair play, kindness, sincerity, helpfulness, greatness, reverence, and devotion to ideals. And I say that you cannot be neutral about what such religion entails. We must either accept it or reject it.

The great criticism of today's modern church is its lack of conviction, passion, and enthusiasm. In many cases, the church is apathetic. Perhaps the church had more spiritual vigor when it was persecuted. It has

been many a day since the thumbscrew and the rack deterred the preaching of the Gospel. But in those days the church had real conviction. Today, a great many people pay lip-service to the church, but the number of zealous and ardent Christians is far too few.

Too, so many people in our modern world ignore religion altogether. They never even think of the church until some relative or loved one dies and they need a parson to conduct the funeral service. Often they are utterly unable to tell the undertaker the name of a minister they know. They never darken a church door until a daughter is old enough to be married and thinks it would be just "too, too lovely" to have the wedding in "that cute little church" which is located on Broad Street—or is it on Sycamore Street?

It is high time that we brought back to the lives of American men and women some enthusiasm, conviction, passion and earnestness for the Christian Gospel. Religion is not something that we can call upon in time of need and ignore the rest of the time. It is something we either have or have not. We cannot postpone indefinitely a decision about our relationship to it. We cannot be neutral. As with truth and responsibility, we must either accept it or reject it.

One of my favorite passages of Scripture is the delightful psalm which appears at the beginning of our psalter. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Now what does that mean? The man who walked in the way of the ungodly was the one who violated the basic moral laws which all men regard as binding upon the human conscience. He was the adulterer, the murderer, the thief, the trespasser. The man who stood in the way of sinners was the one who was guilty of disobeying the Jewish ceremonial code, who paid no attention to the edicts of Moses. The distinction between the two categories appears throughout the Old Testament. However, you will notice that the climax of the verse has not yet been reached. It was bad enough to walk in the counsel of the ungodly. In many respects, it was even worse to stand in the way of sinners. But worst of all was the one who sat in the seat of the scornful, the one who refused either to walk or to stand but who attempted to evade his responsibility.

I am sure that all of you are familiar with the famous painting of Christ standing before Pilate, the work of the genius Munkascy. There is the haughty and sneering Roman overlord and there is the gallant and serious face of Christ looking up at him. As you gaze at that picture there is an overwhelming conviction which seizes you. And that is that it is not Pilate who in reality is judging Christ, but it is Christ who is sitting in judgment on Pilate.

Pilate ended his interview with Jesus with a sceptical question, "What is truth?" That question is still too much an indication of the mood and temper of our time. May we be delivered from it! You cannot be neutral when you confront truth. You cannot be neutral when you confront responsibility. You cannot be neutral when you confront God. We must not follow in the way of Pilate. We must follow the way of the Christ even though such a way may lead us as it led Him, to a cross.

Protestant Chaplain's Contribution to the Care of the Patients

By Russell L. Dicks

(Chaplain, Wesley Memorial Hospital, Chicago)

Mr. Dicks is a graduate of the University Oklahoma with an A.B. degree earned in 0, and of Union Theological Seminary, h a B.D. in 1933. After his ordination in t year to the ministry of the Presby- ian Church in the U. S. A., he became ld Secretary and Theological Supervisor, uncil of Clinical Training of Theological dents until 1935; also Protestant Chaplain the Boston Federation of Churches, ssachusetts General Hospital in Boston til 1938. In this time he lectured at rvard Divinity School and Andover-New- Theological Seminary. Further work in hospital chaplaincy was done for a mber of years at the Presbyterian Hospital H, currently, at the Wesley Memorial Hos- al in Chicago. He has also been assistant nister at the Third Presbyterian Church re, and is a lecturer at Chicago Theo- ical Seminary, Garrett Biblical Institute, the Presbyterian Theological Seminary. is co-author of *The Art of Ministering the Sick*, published in 1936, and author of following books: *Meditations for the k*, 1937; *When You Call on the Sick*, 8; *And Ye Visited Me*, 1939; *Your Self Health*, 1939.

TO understand the chaplain's contribution to the care of the patient one must understand the nature of illness itself. My own understanding of the psychology of the sick-om and the care of the patient is awn from an experience of having en a patient in ten different hos- als; of having been operated upon ven times; of having worked in four spitals; of having been associated th some of the nation's greatest, as ll as poorest, doctors; of having ent literally hundreds of hours listening to physicians talk, both formally and informally, about illness, medicine and the care of the patient; of having written numerous pamphlets, articles and books; during which time through brooding, sweat and discipline, I searched out and examined every insight, idea and conviction that I had ever come across which would enable me to carry on a more effective ministry to the sick. The sum total of my findings concerning the nature of illness is that illness is basically, from the standpoint of the patient (and aside from the patient it has no meaning), a spiritual problem and health is a spiritual condition.

If it is true, as Harvard Medical School's late physiologist, Dr. Walter B. Cannon, has said, that "the human body is so constructed as to go on functioning almost indefinitely without becoming ill," we have to ask the question, why do we become sick? Medical science does not answer the question; religio-philosophy, which is not bound by the limits of science, offers a suggestion. It says we become sick, both physically and mentally, because of inadequate ways in which we learn to handle our emotions of fear, guilt feelings and loneliness.

It is commonplace for the general practitioner to tell us that between 50 and 75 per cent of his patients, depending upon the kindliness and in-

terest of the doctor, are persons without organic disease. The scientifically trained doctor, under the influence of modern psychiatry, now recognizes that a person who thinks he is sick is as sick, if not more so, as the person who has demonstrable organic disease. Dr. Flanders Dunbar found that some 76 per cent of a large series of patients which she studied at Presbyterian Hospital, New York, suffering from fractures gave evidence of having a psychogenic cause underlying the accident which led to their injury. Dr. Dunbar has said, "It is not a question of whether an illness is psycho or somatic but rather a question of how much of each."

It is obvious that the illness which is psychogenic or even partially psychogenic has tremendous implications for religion, deals with the interpretation of life and attempts to put meaning into living. To fail to help people who have problems of this nature is to fail as completely as if we failed to treat an organic disease. For instance, I have never been able to understand the common practice of treating the organic symptoms of a person who has tried to commit suicide, through pumping out his stomach, giving him intravenous fluids and fulfilling all the ritual of good physical treatment, and then sending the patient home without anyone's talking to him about what led him to the act. Since when has the problem of suicide been a physical problem, aside from how it is to be done?

Let us look at five great crises of illness and see to what extent they are spiritual in nature. These are physical insofar as the presenting problem is concerned. The first is the acceptance of one's diagnosis. The emotion of apprehension, or fear, is so great in connection with this crisis that many persons delay seeking a doctor's help so long that it is impossible for them to be helped when they do go to a physician and in other instances so severe that the doctor withholds the diagnosis from the patient once it is complete, judging the patient as being unable emotionally to accept the information which the doctor has learned about him. This is a religious problem, for all religion teaches that we should be able to accept whatever experiences come to us and turn them into triumphant living.

The number two crisis in illness is the surgical operation. We are told by doctors that surgery is a matter of mechanics; the surgeon speaks of himself as a mechanic; the orthorpedic surgeon, as a carpenter; the urologist, as a plumber. While surgery may be a mechanical process from the standpoint of the surgeon and his assistants, it is a spiritual experience from the standpoint of the patient. For him it is an act of faith. Faith in the surgeon, that he has the knowledge and skill to do the job before him; faith in the anesthetist that she will be able to keep him both free from pain and alive; faith in the nature of the universe, or God, to work through the healing forces of nature for his recovery. At the Massachusetts General Hospital in Boston we asked a large series of patients facing operation the routine question, calmly and casually, "How do you feel about it?" Approximately 90 per cent talked about religion, saying in words to this effect, "My confidence is in my surgeon and God." The surgeon got in ahead of God but then subconsciously they probably realized they had better be more concerned about the surgeon

an God for they could be certain at God would not mess up the sur-on's work while the surgeon might ess up God's work.

The third great crisis in illness is e person who faces life with a phys-al handicap following treatment: the rson who has a heart attack and ust live on a restricted physical tivity regime the rest of his life, the rson who has diabetes and must ke insulin, the person with an ileos-my or colostomy, the person who s had an ulcer and must live on a rict diet, the person who has had fantile paralysis and is left with uscle weakness, the person who is nd, who loses an arm, leg or the e of a joint, and many others. Al-ost all physical handicaps (aside m war casualties and great phys-l calamities like tornadoes, fires d such, where being wounded or ured is preferred to death) are in-rpreted as a special visitation from d. Even the sophisticated believe y have been singled out in some ecial way by the universe. Mastery and compensation for a physical ndicap is a triumph in living by spirit. We see many fail and fall ort of an adequate mastery of phys-l limitation. Sometimes the failure the fault of the patient's parents, ends or employers. Above every-ng else one must have hope, cour-and perspective. These are attri-es of religion, not easily come by more than adequate when patient-and wisely sought.

The fourth crisis seen in the sick-n is that which may accompany a g convalescence when loneliness s in, when the spirit dries up and mind turns in upon itself. The io, with its varied palaver, both ps and destroys the soul during such a time, while I suppose when television becomes commonplace, so many people will become sick, especially during the world series, that there will be no one to care for them. Loneliness and boredom are emotional forces which may lead either to a destruction of the soul or into experiences of socialized and creative living. All religions agree that friendliness and trust are the very essence of religion.

The fifth and final crisis of illness is death. This so obviously is a spiritual problem for the patient that I need spend little time discussing it. Only religion has anything to say to the dying person; only religion looks upon this experience as a beginning and not an end, a possible triumph and not an absolute failure. If the chaplain did nothing more than minister to the dying he would more than justify the cost of maintaining his work, judged from any standpoint you wish, particularly from that of the so-called hard-boiled scientifically trained physician, who is apt to fumble his care of the dying so badly. He, above all, welcomes the chaplain's ministry to the dying and praises him eloquently when he secures permission for an autopsy by simply pointing out to a family that that which they loved is no longer in the body and that what happens to it, so long as it is treated with respect, is of little importance.

What about the chaplain's contribution to the care of the patient, and how does he serve in the great crises of illness? When he knows something of the psychology of illness as described above, plus the great emotions of fear, guilt feelings and loneliness, which may be found in persons who have no organic problem,

as well as in those who have, he may be of tremendous help. But the minister, priest or rabbi will not know how to carry on his ministry in the sickroom without special preparation for his task. It is not enough to be, as a bishop described a minister he had appointed as hospital chaplain, with the approval but not at the request of the administrator, "a lovely person around the sick." Does "loveliness" of spirit, whatever in the world that is, insure one of some judgment, some discipline, some skill? One might as well seek a surgeon who is kind and pleasant but who has never studied anatomy, nor served as apprentice in the operating room with an experienced surgeon. The art of surgery is in knowing what to cut and what not to cut. The art of ministering to the sick is in knowing what to ask and what not to ask; what to say and what not to say; when to pray and when not to pray; when to leave and when to stay. The art of ministering to the sick is the ability to follow your leads, for if given the chance the patient will carry you to his need.

It is a safe estimate that some 50 to 75 per cent of the doctor's and the chaplain's work overlaps. That is to say, a patient would be equally helped by either a doctor or minister, granted good nursing care; for both the doctor and the minister are dealing with spiritual problems; both serve the same healing forces, both follow the same first principle of do not harm, for both know that if they can avoid doing harm most of their patients will get well. If they will cooperate, God, working through nature, will use them. It is not that the clergyman has moved into the treatment of the body, but the physician has moved into the treatment of the soul, not just in psychiatry but in the whole of the practice of medicine. It is a demonstrated and well-recognized fact that the physician welcomes us as allies when we work along sound lines—when we cooperate with him and do not work independently of him; when we are interested in the patient as an individual, and not in the number of people we can get to agree to a prescribed formula which we interpret as meaning salvation regardless of the patient's mental attitude. The doctor welcomes us when we fit into the hospital routine and do not act as little tin gods on a string. At one hospital where I worked I was told that if I could just stay out of trouble for a year it would be a major achievement because my predecessor was so thoroughly disliked.

Now, as representative of the chaplains I have something to say to the administrators of hospitals, especially of church hospitals. To be sure we have made great progress in the past twelve to fifteen years in re-interpreting the subject of ministry to the sick both in the hospital world and to the clergy in general who come to the hospital to minister to their parishioners. In four years we have trained, or shared in the training, at Wesley Memorial Hospital, Chicago, of 16 ministers now working as chaplains. Even so, we consider it little short of a disgrace that so few of our church hospitals have chaplains, especially trained chaplains. The clinical training program for clergy started in a state hospital for the mentally ill and the basic work of ministry to the acutely ill in general hospitals was done in a nonsectarian, private hospital. Some few hospitals have always had chaplains, particularly Lutheran and Episcopalian, but there

re only two Lutheran hospitals that fer clinical courses for clergy and e number of trained chaplains in utheran hospitals can be counted on ne hand, while a large Episcopalian ospital recently voted to discon- nue its chaplaincy program entirely, spite the administrator's efforts to e contrary. Many other church hos- tals either do not have chaplains or ey have men serving who are re- red from serving local churches. We alize the administrators face a dif- cult task in selecting chaplains, but e have given you a set of standards y which to select and judge the work a chaplain. These standards are r your guidance and protection. A otice last spring in the Bulletin of the American Protestant Hospital Association of the availability of a well-trained young chaplain with excellent qualifications drew not so much as a single inquiry.

How the church hospital can justify being without a chaplain is beyond our comprehension. If illness is, as I have maintained above, essentially a spiritual problem, the church hospital without a chaplain is failing in the very task for which it was established. To so administer a hospital is to be false to the church whose name your hospital bears, to say nothing of failing to provide a service to the patient which he desperately needs.

Reprinted by permission from the November *Modern Hospital Magazine.*

The World Day of Prayer and The Christian Leader

By Louisa R. Shotwell

(Assistant Secretary, Home Missions Council of North America)

F Christian women of many de- nominations the world around did t gather on the first Friday of Lent pray, and if by their prayers of aise and thanksgiving and inter- ssion they were not moved to give, en the cause of Christian leader- ip the world over would suffer the nsequence.

World Day of Prayer offerings make difference—to Christian college dents in India and China and pan; to foreign students in the ited States, who must be guided seek out the best in American cul- e and American Christian family e in order to serve in their own untries; to masses of people in the Orient, in Africa, in the Near East who hunger to read of Christ and His message in words that they can understand.

World Day of Prayer offerings make a difference—to the American Indian in government school or hospital; to Negro sharecroppers of the South; to migrant families following crops around the calendar and around the country.

All of these six projects derive a substantial share of their support from annual World Day of Prayer offerings. If a blizzard on the eastern seaboard on the first Friday in Lent or a torrential rain in the South keeps women away from worship on the

World Day of Prayer, the far-reaching results may be that when the sugar beets are ready for blocking in Minnesota next summer, a thousand migrant families will find no Home Missions Council minister ready to serve them, and when colleges open in the fall, a hundred earnest Chinese Christian students may be unable to continue their training in preparation for ministering to their own people.

The philosophy underlying World Day of Prayer projects is one of training people to help themselves and their neighbors. The most casual reader of the daily news can scarcely remain unaware of the crucial need of wise and dedicated national Christian leadership in an India torn with political and religious strife; in a post-war Japan seeking to establish economic and spiritual equilibrium; in a China beset with poverty and ideological turmoil.

Eight interdenominational Christian colleges for women, four in India, one in Japan, and three in China, are gradually shifting faculty and staff responsibilities from missionary to national leadership. Mrs. Prem Nath Dass, recently in America, was the first Indian principal of a women's college in India, Isabella Thoburn College at Lucknow, North India. Miss Elizabeth George, who last May received an honorary degree from Mt. Holyoke, had become the first Indian to head Mt. Holyoke's sister college in India, the Women's Christian College of Madras. An Indian Christian physician, Dr. Hilda Lazarus, is principal of the Christian Medical College at Vellore, which is training doctors and nurses in a country where the medical needs are very great. India has only one doctor for every 10,000, and one trained nurse for every 43,000 persons.

Similarly, national leadership is finding its place in the Christian literature program. Mary Liu, Chinese, who studied last year at Union Seminary in New York, is now back in China, again editing a Chinese Christian magazine, *The Woman's Messenger.* An Indian woman, Miss Vimola Rajamanickam, B.A., B.T., has just been made associate editor of *The Treasure Chest,* the Christian magazine read widely in India by high school students of all faiths. An Egyptian woman, Miss Minerva Ebeid, edits *El Taliba,* a magazine in Arabic. In addition, all the Christian magazines solicit contributions from nationals, seeking to discover and develop writing ability among their subscribers.

The 18,000 foreign students in the United States today are engaged chiefly in graduate study. Opportunity for a year or more of residence in American colleges has come to them because they have shown exceptional promise for leadership in their own countries. Their interpretation of America on their return is important for the peace of the world. The Committee on Friendly Relations Among Foreign Students helps these "unofficial ambassadors" to become oriented in our communities and church fellowships, and to see and appropriate the best values in American Christian life and democracy.

NEWS AND VIEWS

NTERNATIONAL

"For the Atomic Future—Teach rist" is the theme of the 26th an- ual meeting of the International ouncil of Religious Education to be eld at Grand Rapids, Mich., from ebruary 8 to 14.

"This Road We Walk," a twenty- inute film produced by Church orld Service, has been made avail- ble for use in churches, schools, and her community groups. Filmed by rofessional cameramen, it is an ap- ealing document of the giving of mericans at our end of the "road" nd the reception and need for the ifts at the other end—war-devas- ted areas in Europe, the Philip- nes, China, and Japan

The second general assembly of the nited Nations Educational, Scientific d Cultural Organization held in exico City was high lighted by a peech of President Aleman of Mexico which he asserted, "In order to un- at our fear of the destructive power science, culture must take science the hand and lead it. For this, ducation is indispensable—education all its aspects, in its sense of in- ruction, and in its higher meaning moral guidance." More emphasis the group on religion was urged Dr. V. C. Kielstra of Holland and r. Jacques Maritain of France. The ief aim of the organization is to eate peace in the minds of people. r. Alfred D. Moore, of the Foreign issions Conference of North Ameri- , served as consultant in planning UNESCO programs to combat illiteracy, demonstrating by charts and a *Reader's Digest* film strip the famous Laubach method of teaching illiterates to read, for various languages.

GENERAL

The fruitlessness of a hysterical view of the Russian question was pointed out by Bishop G. Bromley Oxnam recently. "Calmer consideration convinces men that ideas cannot be destroyed by military force," he declared. "Ideas are conquered by better ideas whose truth has been revealed in practices that enrich personality. If we were able to defeat Russia in a war, we would not by that fact eradicate a philosophy of materialism, solve economic problems, or end atheism. Communism can be defeated by a superior world view, a dynamic faith that freedom brings justice to men and brotherhood to society. . . ."

Army Times reports that in one month of 1947, 1261 preaching services and 2167 masses with an attendance of 171,010 were held in Veterans Administration hospitals and homes by 231 full-time chaplains and 114 chaplains on part-time duty. Other religious services numbering 7462 were conducted, among them Sunday School classes, prayer meetings, and weekday devotional services.

INTERRACIAL AND INTERFAITH

President Truman will be honorary chairman of National Brotherhood

Week this year (Feb. 22-29), and Former Secretary of War Robert P. Patterson will be national chairman. The observance is sponsored by the National Conference of Christians and Jews. In his acceptance letter President Truman stated, "National unity and strength depend upon the willingness of men of all creeds, races, and national origins in America to respect one another's rights and to cooperate as citizens in all areas of common conviction, concern and responsibility."

A memorial fountain honoring Oscar S. Straus, immigrant Jew from Bavaria who achieved eminence in public service in America, was recently accepted by President Truman for the nation upon presentation by Col. Archibald Roosevelt, president of the Straus Memorial Association. It was in a Georgia Baptist Sunday School and at informal discussions of the Christian clergy in his father's home that Straus received "the first understanding of the meaning of religious freedom and tolerance which was to be a dominating force in his life," according to officials of the memorial.

CHAPLAINS

Former Chaplain James L. Blakeney is now the student counselor of Ouachita College, Arkadelphia, Ark.

Chaplain Earl R. Brewster, stationed at Parris Island, S. C., with the U. S. Marine Corps, in giving out New Testaments to each Protestant recruit, writes to his home asking the folks there to join with their boy in daily Bible reading. Daily reading leaflets and Testaments come from the American Bible Society.—*Michigan Christian Advocate.*

Chaplain George L. Cutton of the Veterans Administration Center at Dayton, Ohio, who recently observed the twenty-fifth anniversary of his ordination. A graduate in arts from Amherst College, in divinity from Colgate-Rochester, and in philosophy from Cornell, he entered the Army chaplaincy when he was fifty years old, after serving pastorates in Cortland and Albany, New York, and various church federation positions. In his work at the Forest Glen section of Walter Reed Hospital, Chaplain Cutton organzied and conducted "The Soldier-Citizen" series of forums and group discussions, including the regular Army orientation.

The Rev. Crawford W. Brown, former Chief of Veterans Administration Chaplaincy Service, who has been serving temporarily as canon precentor of the Washington Cathedral, has now received permanent appointment to this post.

The Rev. Lewis A. McGee, former Negro Army chaplain, has announced the organization of the first church started in Chicago as an interracial

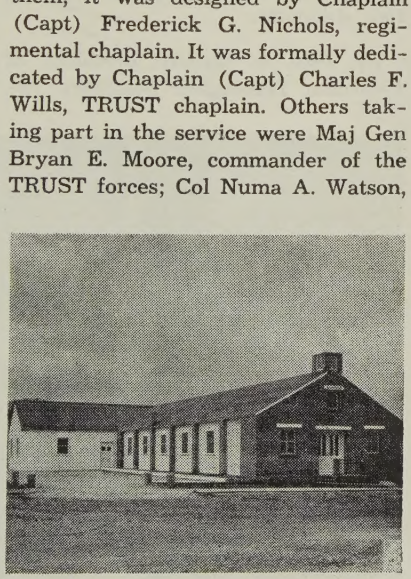
nture. Others have originated as hite churches, to become interracial oups later. This is a Unitarian group lled The Free Religious Associa- n, comprised of 5 white and 20 gro families.

A pioneer who has organized a non-nominational church for people of e Washington, D. C., area having church affiliation is the Rev. wton G. Cosby, former chaplain of e 101st Airborne Division. The new urch is careful to require a training riod of its candidates (the first 11 whom were recently received) to sure that they know the principles the church. Mr. Cosby stated, "We ve tried to take the best elements each denomination's faith and com- ne them in a Christian service for people." He believes that "there a growing need for all faiths to ordinate minor differences of re- ious ritual and work together to- rd a common goal," according to e *Washington Evening Star*. The urch plans to have an active part the recreational and health activi- s of the city.

EDICATIONS

A dedication ceremony for six new ined-glass aisle windows at the ngley Field, Va., base chapel was ld there recently. The windows re designed in rich colors harmo- ing with the main windows of the ancel and facade, and are com- sed of three lancets each. The large ntral figures of the six windows resent respectively the Annuncia- n, the Nativity, the boy Christ in temple, Baptism, the Last Supper, l the Resurrection; each window o portrays a decoration awarded to Force heroes of World War II. Participating in the ceremony were Chaplain (Maj Gen) Luther D. Miller, Chief of Chaplains; Chaplain (Col) Charles I. Carpenter, Air Chaplain; Lt Gen Elwood R. Quesada, Commanding General, Tactical Air Command; Col Robert W. C. Wimsatt, Langley Field base commander; and Lt Col W. M. Martindale.

A new chapel was dedicated recently in the "land of old churches"—the Bethel Chapel of the 351st Infantry, 1st Bn Caserma, Trieste United States Troops. Built for officers and enlisted men by their own efforts through contributions and activities sponsored by them, it was designed by Chaplain (Capt) Frederick G. Nichols, regimental chaplain. It was formally dedicated by Chaplain (Capt) Charles F. Wills, TRUST chaplain. Others taking part in the service were Maj Gen Bryan E. Moore, commander of the TRUST forces; Col Numa A. Watson,



The new Bethel Chapel of TRUST Forces in Opicina, Free Territory of Trieste. Realizing that religion has its social as well as spiritual aspects, Chaplain Nichols styled the rear portion of the building as a parish hall, which houses offices for the resident chaplain and staff and for a visiting chaplain; a large dayroom with fireplace for the use of enlisted men during the week and for Sunday School on Sunday morning; a game room; quarters for the chaplains' assistants; soundproof music recording room; and a small snack room.

commander of the 351st Infantry; Mrs. Nichols, wife of the chaplain; and Signor Giordano Mazza.

EDUCATION

The Accrediting Association of Bible Institutes and Colleges has been formed for conservative Christian schools, with Dr. Samuel Sutherland, dean of the Bible Institute at Los Angeles, as president.

The International Sunday School Lesson uniform outlines are now being syndicated in daily newspapers of the United States and Canada in a new series of treatments written by Dr. Roy L. Smith, editor of the *Christian Advocate.*

Dr. John A. Mackay, president of Princeton Theological Seminary, assumed the chairmanship of the International Missionary Council last month.

PERSONALITIES

The Abingdon-Cokesbury Press Award for books to be published by the Press in the spring of this year which they expect to accomplish "the greatest good for the Christian faith and Christian living among all people" has been made to two co-winners: Miss Georgia Harkness, chairman of the department of theology and philosophy of religion of Garrett Biblical Institute, for *Prayer and the Common Life;* and Dr. John Wick Bowman, professor of New Testament interpretation at San Francisco Theological Seminary, for *The Religion of Maturity.*

Lt Gen Willis D. Crittenberger (left), commanding general of the Caribbean Defense Command and Panama Canal Department, chatting with the Rev. Merle Bergeson, Gatun, Canal Zone; Chaplain (Lt Col) Kenneth M. Sowers, Panama Canal Department; and Dr. Alfred Carpenter, director of the Chaplain's Commission, Home Mission Board of the Southern Baptist Convention, who was visiting the General at Quarry Heights, C. Z.